

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Evangelical Magazine.

A SERMON,

By S. R. SMITH, of Clinton, N. Y.

Text.—"Know ye therefore, that they which are of faith, the same are the children of Abraham."—Gal. iii. 7.

This epistle is addressed to the church of Galatia, on a subject of a peculiar nature. Paul had taught the great doctrine of the gospel among them, with success; and it seems, left them for a season to the labor and ministrations of others. In the mean time, certain disciples who adhered to the Jewish law, taught them that unless they observed all the ceremonies of the Mosaic ritual, there was no salvation. This had a double influence: while it introduced a new state of things to the churches, it also detracted greatly from the reputation of the apostle. Of this, he seems to be fully aware; and accordingly vindicates the character of an apostle with great force of argument, and propriety.

It was therefore natural, that as the law ceremonies were under consideration, the apostle should advert to its primary institution; particularly to the rite of circumcision, which was then insisted upon; and which had appertained to the initiatory dispensation of promise. The transition was thus easy, while arguing against legalism, to that primary one received, and confirmed by Abraham. And having made the reference, it was equally natural to pursue the argument, and to show that as Abraham received the promise by faith—was approved of God without the forms of the law—and enjoyed the blessings of justification; so the law could not now be necessary to those who receive the gospel. Hence comes the text—Know ye therefore, that they which are of faith, the same are the children of Abraham.

1. What is it to be of faith?
There can be no doubt, that each sect of Christians will understand this faith, to be precisely that of their own creed. Indeed, it is impossible that it should be otherwise, so long as men are honest in their professions. The only way, therefore, to do justice to the subject, is, for each to state his views and leave community to judge. But there is a point in which all are unquestionably right:—viz: That whatever the faith of Abraham was, it was sufficient to secure all the blessings which depend on faith.

To be of faith, is, when applied to Abraham, to believe what was promised to him—and pledged by the faithfulness of God. What, then, was that faith? Answer. "In thee shall all the families of the earth be blessed." Now, there is no evidence that Abraham knew in what that blessing would consist. Patriarches and prophets desired to see the days of the Son of man, but died without the sight. And it has been reserved to the times of the Gospel to perceive that it was "peace on earth—and the resurrection of the dead."

The instrument by whom these rich blessings were secured to the world, was distinctly recognized to be the seed of Abraham—which seed, an apostle says, was Christ. And however imperfect his perception might be, of the time of his advent or the particular duties and labors which he must perform, still all that was important in relation to both was believed—for it was all that was revealed.

There might be, and no doubt were many things believed of a particular nature; and which could have no distinct or immediate reference to any but the patriarch. Such, for instance, as the number of his offspring—the time of their sojourning in Egypt, and their ultimate inheritance of their own land of Canaan. These, with one exception, concern us no further than as matters of mere history. The following considerations here call for some notice. Can our faith be, in any proper respect, the faith of Abraham? Can our faith be his, unless it, like his, produce entire confidence in what was promised? And is our faith his, unless we believe, that all the families (not some individuals of all) of the earth shall be blessed in Christ? These are the points in which our faith must correspond with that of the patriarch, or it cannot truly be said—we are of faith.

II. They that are of faith, the same are the children of Abraham. This is certainly an interesting particular, and will assist us to discover the meaning of another passage relating to this subject. Now it must be recollected that Abraham was promised a progeny—numerous as the stars of heaven, and as the sands upon the seashore for multitude. This, if strictly applied to the literal descendants of that patriarch, is the most extravagant hyperbole. For when compared with even neighboring nations, they were always a small people—and the very district of country which they inhabited was much less than some of the single states which are comprised under our government. There is, therefore, an allegorical import attached to the term, and in that manner it is certainly used by the apostle in a number of instances. Among these may be reck-

oned the text, where, to be a child of Abraham has no reference to any natural affinity to that patriarch.

The Jews took great pride in having Abraham for their father—But Jesus reproves them by saying they were not his children; and the reason he assigns is—"if ye were the children of Abraham, ye would believe in me." It was faith, then that constituted a child of Abraham. Now the apostle says—"they are not all Israel, that are of Israel." Why? Not surely because they were not literally the offspring of the patriarch; but because they had not the faith of their father. In this sense, the whole nation of the Jews were not of Israel!

And here we must notice the argument of the apostle—that faith—simple faith only, inducted any man into this patriarchal affinity, without any reference to the works of the law. In some instances, in the chapter containing the text, this law is called flesh, as contradistinguished from the spirit, by which term the Gospel is designated. But this language has been the subject of very great perversion—for by law, all law has been understood. Hence, though the believer were guilty of the greatest crimes, yet as a believer they were cancelled on the score of imputation. And thus one evil trod upon the heels of another; for had it not been first believed that merited punishment was remitted by an imputation to Christ, it could never have been that faith alone could save any man.

But it is said—The apostle does unequivocally deny the necessity of the law, in order to secure Salvation. Admitted.—But then it may be asked, what law is intended? Here we refer you, for a satisfactory answer, to the acknowledged object of the whole epistle. It was to show that the observation of the Mosaic ritual, was of no consequence to those, on whom it never was binding. But surely it could not refer to any thing like the explanation of that grand moral system, which is both the basis and the criterion of all right. From the claims of this, man cannot be exonerated: Nor could the Gospel, itself find an application to man, without his submission to its high dictation. Hence it is, that our apostle adds—"there is neither Jew nor Greek—bond nor free—male nor female; but ye are all one in Christ Jesus." That is, the legal forms of discrimination which have so long subsisted, are abolished—it is not now—who have these or those rituals—but who have "faith that works by love and purifies the heart." They that have such faith, are inducted into the kingdom of God—are embosomed in the affections, and sympathies, and charities of that dispensation, which though promised to, and believed by the patriarch, remained till the coming of Jesus for a perfect revelation—and can only be consummated in the fulness of times when sin and sorrow, and pain, and death shall be no more; but when renovated nature shall awake from the tomb, put on immortality, and God be all in all.

III. They who are of faith shall be blessed with believing Abraham. There were some blessings peculiar to the patriarch and his family—others, common to him and all believers. Those peculiar to himself were, a numerous offspring, an inheritance of the land of Palestine, and of being the chosen medium through which the Deity would dispense the light of the Gospel to mankind—"of whom, as concerning the flesh," Christ should come.

The blessing common to Abraham and all believers is—that faith is "counted for righteousness." Here again we are at issue with our Partialist friends. They contend that this faith secures the full benefit of all the righteousness that distinguished Christ—his righteousness being imputed to them, without any consideration of their own virtue. To this we object. First—that the argument of the apostle, is, if Abraham was blessed without works, the works only of the law of Moses is intended, which had no relation whatever to morals—but was wholly ceremonial. And secondly—that so far from his righteousness being imputed to him, without obedience, his obedience is the avowed cause of imputation. For though it must be manifest that he could not be an observer of the law, before such law existed; yet he might be, and was an observer of those eternal principles of moral right which are enstamped upon the nature of every man. We say, therefore, that it is capable of plain proof, that the imputation of righteousness to Abraham, is exclusively founded on the fact, that he "added to his faith," the practice of "virtue." Hear what the apostle James says, on that subject—2d ed., v. 14. "What doth it profit, my brethren, though a man say he hath faith, and have not works—can faith save him?"—v. 21. "was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" v. 22, "seest thou how faith wrought with his works, and by works was faith made perfect?"

Now can any man read these quotations, and then seriously say, that imputation in this case means something independent of the obedience of the patriarch? can he suppose that faith was a mere idle and dormant principle—which, while it warmed the hopes and inspired confidence, had no influence in the regulation of the life? And even if this could be believed, in relation to Abraham, how infinitely preposterous

would its application be to modern professors of the Gospel—especially when it is notorious, that the great business of the Gospel, in this world, was to improve the happiness, by improving the virtues of mankind. This subject is easily illustrated. Suppose an individual had faith to believe that the government of this Commonwealth is the wisest and best imaginable; and that still this person continues to violate all the known requisites of the laws. Of what possible use, for reputation or comfort, is that faith? He might, perhaps, be able to maintain an argument with some infatuated member of some neighboring state—but would his faith and his knowledge screen him from the punishment of his crimes? much less, would it impute to him the rewards of some able and virtuous politician! so, we venture the declaration, that the man who calculates on the mere exercise of faith, as securing an imputed righteousness, will, if he neglects or violates the law, feel the "stings and arrows of outrageous conscience," even in time.

No; the righteousness of faith is predicated on obedience—it is the result of strong faith, giving vigor, and energy to virtue.—It is the reception of the word of truth, into an honest heart—the satisfaction of feeling the higher and exalted motives to duty, which that truth inspires—and it is the conviction that we have done our duty. This is indeed, the blessing of justification—the rich inheritance of the obedient in faith—this encircles them in the bosom of patriarchal affection—makes them heirs of grace and peace below, of hopes that sustain the departing spirit, and opens through the grave a vista to worlds of light, and life, and endless perfection, and immortal joy.

[From the Philanthropist.]

FUTURE STATE.

The doctrine of a future state of conscious being, is one that few have disbelieved, and one that still fewer have not wished to embrace as an anchor to the soul. Whatever may be our religious, or sceptical, notions, we all wish for a fairer and better land, into which we may find admittance, when we bid adieu to the sorrows of this.

When the world first indulged the hope of another life, if indeed, it be not as old as the human race itself, it is impossible to determine. No historical monument points to an age which had not; no traveller has visited a country, however barbarous or savage, that has not, in some shape, a wish, a hope, or a belief, in some future existence for their deceased friends. However rude, barbarous or whimsical their notions may be; however wild and fantastical the beings with which they people the regions beyond the grave; all ages and all countries have believed, and do believe, such regions exist, and have a clearer, or less perfect, conviction, that they will there live again as sentient beings.

What originated this wish, hope, or belief, it is impossible to ascertain. There have never been wanting individuals who had it not; hence we infer it is not innate. It was not tradition, for tradition can only perpetuate; it has no power to originate. The belief must have existed before tradition could hand it down. It can hardly be said that nature teaches it. True we see transmigration from one state of being to another, among some of the insect tribes. The caterpillar winds itself in its cone, and after a few days, bursts its grave, and sails on colored wings, a beautiful butterfly. But because the insect passes from one state of being to another, we cannot with certainty infer the same of man.—And should the analogy hold good, in all its parts, it would not meet our wants.—The butterfly is not immortal. It sports in the sunshine for a few days, and is no more. So man would live but again to die.

Poetry has found in sleep an image of death. But the resemblance is slight. In death the vital functions cease; in sleep they go on. The gloom of winter, the renovation and joy of spring, have been adduced as poetical emblems of death and the resurrection. There is something beautiful in the thought. The autumnal winds sigh lonely through the forests; the cold desolations of winter succeed; and wrap the earth in its wintry sheet. The sun gains the vernal equinox; the warm south wind blows; the snows melt; a mild and genial air breathes over the earth, and all start into life. Gladly would we view this emblematical of man's resurrection from the tomb in the spring of immortality. But the dead live not. The plant that had withered, the stalk that was dry, feels no revivifying power. That green blade is from a root that died not, and that beautiful flower is from a seed newly germinated.

Man, as viewed by our senses, seems only born to propagate his species and die. The infant is weak, feeble, in mind as in body. For a few days it grows up; flourishes with promise; reaches its maturity; casts its leaf; withers away to second feebleness—to infancy—to death. The elements which composed the body return to their native elements, to form new combinations, to constitute parts of plants and animals, again to separate, to be again recombined, and thus on. In this man can read no future conscious being. Nature, so far as we can read her language, reverses not the decree, "death is an eter-

nal sleep." Whence, then, the universality of man's belief in a future state? Is it the result of imagination? is it a mere dream? We would not, if we could, answer this in the affirmative. We would not disbelieve. Without the hope of another, this were indeed, a wretched world. We would believe, even if in error; for if we err, we secure the bliss of believing, and can never feel the pang of disappointment.

"Where ignorance is bliss, 'tis folly to be wise."
There is something curdling to our blood in the thought we are to be no more. There is something too painful to be described, almost to be endured, to stand by the newly made grave and see let down into the cold earth, the one we have loved, whose soul was commingled with our own, and to feel that it is the final end—to feel that there lies the form we have often clasped in transport; there are closed the eyes which shone with intellect; there are mute the lips that discoursed soft music to our ears; there is stifled the heart that beats to warmest and kindest feeling. All, as the clouds rattle upon the coffin, vanish, and we stand lone and withered beings. It is as if the life spring was broken. A sombre hue comes over the whole of nature. The soul is dark. Not a ray beams out to pierce the dark clouds that hangs over it. I have thus stood by the grave of my friend; I have thus looked upon his dissolution as the end of all that I loved. It is enough. I would not stand there again. Wisdom may assert we die to live no more. But

"Oh let her read not loudly, nor elate
The doom that lays us from a better fate;
But let her sing for the good man's sin,
Weep to record, and blush to give it in."

The soul shrinks from the thought of annihilation, and it would seem that shrinking back—that horror at non-entity—indicates that death cannot be the end of our being. Perhaps it is not unreasonable to infer a future state from the capacities of the soul itself. Few who have contemplated the soul, its mighty powers, its sublimity of feeling, its moral grandeur, its continual aspirations after something it has not, its wish to stretch beyond the narrow circumference of the earth, beyond the stars, beyond the farthest limits of space, to rise and hold communion with the Mysterious Power it feels but sees not. Few have taken this view of the human soul, and have not deemed it destined to survive the frail tenement of clay in which it is lodged. Who can believe a being of such varied and extensive powers, so high, so noble, and often so godlike in its aspirations and achievements, is born but for an hour? No it cannot be.

"I can feel, that though a clod
Of dark clay, there is a sense
Of better things—the fit abode
Of something tending up to God—
A germ of pure intelligence.
I know not how the Eternal hand
Has moulded man—but this I know,
That while 'midst earth's strange scenes I stand,
Bright visions of a better land,
Go with me still, wherever I go."

From the Gospel Anchor.

TRUE WISDOM.

Text.—"But the wisdom that is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James iii. 17.

As God is the "author of every good and perfect gift," whatever emanates from him, will, in a measure, partake of those qualities, which are stamped on his character. This is just as certain as that the stream will partake of the qualities of the fountain from which it flows.

We are at the present time, invited to listen to the voice of the preacher, and assured that he will give us those salutary instructions which wisdom teaches her children. If, then, we would ascertain whether the doctrine be of God, or whether they speak of themselves—if we would desire to know whether we are listening to the words of wisdom, let us try them by the rule laid down in the text for our guide.

The wisdom that is from above, is first pure: God is essentially pure, and whatever proceeds from him, or is the dictate of his spirit, will have the character of purity. When it is preached that man is totally depraved; that God created him in this condition, and that what he pronounced good, is actually the most corrupt and degenerate work of his hands; and that unless he create him over again, he will continue forever in that state; and still further, that this new creation will be exhibited in favor of a very few, compared to the great bulk of mankind, the doctrine is impure, it is unholy, and consequently the wisdom is not from above but from beneath.

True wisdom is peaceable. God is the author of order and not confusion. When the ministration of the word creates trouble, despair and dismay, where it drives some to insanity, and others to suicide, the wisdom that produces these extraneous agencies, is earthly, sensual, and devilish.

Wisdom from above, is gentle and easy to be entreated. It listens to the wants of the creature; removes the difficulties that beset him in the path of inquiry. Instead of driving him to obedience to an arbitrary rule, it delights in reasoning the subject, and showing him the propriety, by convincing him by proper means, and not by frightening him into a forced and unnatural compliance. When such measures as these are adopted, to convert the sinner

from the error of his way, the remedy is worse than the disease.

Again, heavenly wisdom is full of mercy and good fruits. He, in whom are all the treasures of wisdom, is a God whose mercy is everlasting, and whose goodness is unbounded, for he is "good unto all." Any doctrine that serves to derogate from his character, by limiting his goodness, or detracting from the eternal nature of his mercy, is at variance with the qualities of that wisdom described in the text.

Lastly, the wisdom from above, is without partiality and without hypocrisy. Do men teach that God has his favorites; that there are some on whom he will shower eternal blessings, while the less favored children of his family, will dwell forever under his implacable wrath? Then they present to our view, a Deity of the most partial character—so partial that we should be ashamed to be charged with such a one ourselves. Do people teach that God has two wills, his revealed will, which is "that all men should be saved, and come to the knowledge of his truth," and his secret will, that a few only shall be saved? Then they charge him with hypocrisy. Or do they, on the other hand, say that his invitations are to all, and that the salvation which he bestows is free, and then in the next breath, talk of our works to pay for a free gift, they charge him with hypocrisy or insincerity—call it by what name you please.

In judging then, a righteous judgment, let us examine doctrines by scripture rules, and if any man seem to be wise, and a teacher of the weak and foolish, let us see that his teachings be agreeable to the character of that "wisdom which is from above."

INFLUENCE OF CHRISTIANITY.

Although Christianity has done less in refining, correcting, and elevating the human mind than we could wish, and far less than inspiration has given us promise that it will eventually accomplish, still it has wrought changes in the condition of our race, of which fancy herself, in her wildest vagaries, two thousand years ago, would scarcely have dared to dream. The sceptic may sneer, and the philosopher may theorize, but neither the one nor the other can tell how, denying the power of christianity, so much has been effected for the amelioration of man's condition. Many of the wild and turbulent passions of human nature have been checked in their career and softened down, and principles, acting with something of the purity and energy of a better world have been deeply implanted in the soul. It is true the gross corruptions with which Christianity has been so long, and is still disgraced, have tended greatly to paralyze her powers, destroy her influence, and neutralize her spirit. But still with all "the inventions of men" that have been attached to her, and which, like an incubus, have weighed her down, Christianity has done, and is now doing great good. And yet we are surrounded with so many evils, there are so many besetting sins lingering about us, that, forgetting the past, we are sometimes more than half disposed to believe that nothing has been done in the almost boundless field of human improvement. There are, besides, many well meaning and even intelligent christians, who seem to find a kind of pleasure, (perhaps they may gratify a species of Pharisaical pride) in sighing over the depravity of the age, and exaggerating the vices of "the present evil world." Could we give implicit credence to their high-colored representations, we must suppose the human race constantly deteriorating, that vice was fast driving virtue from the earth and that were it not for the exertions of themselves and their friends, the whole world would soon be one wide-spread and intractable desolation. While, with regret, we acknowledge that there is but too much of human depravity still existing, we feel that it would be injustice to Heaven not to confess its beneficence in thus far prospering to a good extent the religion of Jesus, and in vouchsafing us such cheering hopes for the future.

We look forward into coming time and see our earth a paradise. The Lord himself, in the language of prophecy, "shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." We may ask how this glorious and happy era is to be introduced? We answer: By the natural and legitimate operations of the gospel of Jesus Christ. The principles of that gospel are to be universally diffused and felt; they are to gain a controlling influence over the hearts and conduct of mankind. Men are to become christians, in some proper sense of that term, not mere nominal christians, but disciples and followers of Christ.—Chr. Messenger.

The world is like a vast sea—mankind like a vessel sailing on its tempestuous bosom. Our prudence serves us for sails—the science for oars. Good or bad fortune are favorable or contrary winds—and judgment the rudder. Without this last, the vessel is tossed by every billow, and will find shipwreck in every breeze.

Children have no such thing as time past, or future, but do what we never do, enjoy the present.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, DECEMBER 16.

OPERATIONS OF THE DAY.

If the orthodox believe that people are exposed, as they are, to the endless wrath of God, and that by any thing they can do, it is in their power to save men from the wrath of their heavenly Father—a supposition which seems to us absurd in terms—we do not, we cannot blame them if, as persons actuated by a principle of benevolence which they deny to God, they resort to every honorable plan for the accomplishment of their object. To use the language of somebody else—we forget whom—they ought not only to empty their purses clean into the contribution box, but they ought to jump in themselves and travel in all directions to save mankind from the power of the Almighty. Most of their present plans and operations we confess are perfectly consistent with their system of religious belief. But then the error of a system may often be detected by noticing its effects. No one can doubt, that the arts and management by which they attempt to compass their ends—setting people by the ears all over the country, encouraging ill-will, dissipation, spiritual egotism, intolerance &c. are productive of immense injury to society and are condemnable to the very last degree. They can be justified only on the plea, that they are consistent with their system of religious belief. Now we believe that we should look at the thing the other end, and say that their system cannot be justified, but must be condemned on account of the considerable and hurtful effects which it produces in society. We judge of causes by their effects—not justify bad effects through the assumed sanctity of the cause which leads to them. Were men, under any other professions than those of religion, to go out into the world and produce so much confusion, disorder, idleness, dissipation, insanity, suicide &c. in society, as follows in the train of orthodox operations, we should all agree that they were nuisances and pests which ought to be rebuked and checked.—We never have believed that religion led to any such consequences; and therefore cannot admit that that is religion, under the profession of which people now go out into the world and commit such depredations. Such people may be entitled to our lenity and charity, considering them as deceived; but deception ought not always to be countenanced, much less should the serious evils which it occasions be tamely endured.

GRATITUDE.

In the cultivation of a sentiment of devotional gratitude to God, and the virtues which are connected with the exercise of this principle, we shall find ourselves greatly assisted if we will but duly consider our dependence upon and obligations to Him for life, for health, for friends and the innumerable blessings by which we are surrounded. Too many are prone to stop at secondary causes, forgetting the Great First Cause without which no means or instruments could possibly avail any thing. Now the truth is, for every thing which we enjoy in ourselves or in others, we are primarily indebted to the Author of every good and perfect gift. Though we see Him not, his eye rests continually upon us; though we forget his beneficence amidst the commonness of his mercies, he never forgets us. His faithfulness is very great, and renewed towards us as the successive moments of our lives; and though we behold only the means by which our enjoyments are more immediately derived to us, still he provides as the cause of all causes, and gives efficiency to every means by which our enjoyments descend to us.

The construction of the human frame evinces the perfect skill and wisdom of its august Creator; at the same time it is so formed that the least derangement of a single part in this complicated system, causes pain or death. The liability of the human frame to accident, disease and death, and the fact that amidst such liability, human life is so long preserved, induced the pious Watts to exclaim,

"Strange, that a harp of thousand strings,
Should keep in tune so long!"

The healthy action of all parts of the system and its freedom from derangement and dissolution, are promised only by the constant care and beneficence of its Creator towards it. Were he to withdraw his arm for a single moment, our resources must fail us, the warm tide of life would cease to flow, and we must go suddenly down to the dust. Nor are we less indebted to Him for any of the numberless blessings of life with which this life is filled. Amidst all our wants, his bounty is exhaustless; amidst all our forgetfulness of Him, his mercy and faithfulness are constant and unceasing. It becomes us therefore, rightly to reflect upon our entire dependence upon an invisible Power, and of our indebtedness to him for every gratification and delight. By reflections of this kind, we shall acquire a lively sense of filial gratitude towards our Maker and Preserver. And this sense is naturally calculated to induce in us most of the other sentiments which are indispensable in the formation of the Christian character. If we do not love God, neither shall we love our brethren, and if we neither love God nor our brethren, the first and capital requisition of the divine law is neglected and unfulfilled, and we are unchristian—yet in our sins.

At the close of the year, it seems suitable that we should seriously review the blessings by which it has been crowned. And as we reflect upon the dangers we have escaped, the continuance of our own life and the lives of our friends, together with the benefits which have been bestowed upon us notwithstanding all our ingratitude and sinfulness, let us raise to high heaven the ardent homage of our hearts' gratitude, and endeavor to cherish the kindred sentiments connected with that essential virtue.

MORE VICTIMS.

The Utica Magazine states that the wife of Rev. Mr. Smith, the Presbyterian Clergyman at Ogleburg, N. Y. has become a perfect maniac under the influence of a four day's meeting excitement. In the first stages of her malady, she pretended to remarkable visions and revelations, and her friends who with her had been active in promoting the excitement, looked upon her visions as wonderful displays of the divine power and grace.

A girl from Walpole, N. H. hung herself at a four days meeting in Stoddard, N. H. on Thursday—a fortnight ago. There are now two men in Andover and one in Chester, Vt. who are crazy in consequence of attending protracted meetings. Their friends, for their own safety are obliged to confine them. These facts are taken from a Boston paper.

ANOTHER VICTIM.

The following account of a work of death occasioned by a "protracted meeting," is copied from the New Hampshire (Concord) Patriot.

Messrs. Hill and Barton.—Permit me to record in your valuable journal, one more instance of the fatal effects of the late fanatical excitements, which are prevailing the country, through the instrumentality of sectarian priests.

In the town of Antrim, Hillsborough County, on Tuesday, the 15th inst. a young lady of the name of HUNT, who had previously sustained a very reputable character, while laboring under a species of insanity, brought upon her by an attendance upon the three days meeting at that place, and the concomitant meetings, was led to commit suicide. She had been missing about an hour when she was found in a carpenter's shop near the dwelling where she had been residing, suspended by the neck to a beam of the shop, with a couple of skeins of yarn. Assistance was immediately called and she was taken down but found to be dead. A coroner's inquest was held upon the body, and upon inquiry, no cause could be assigned for her death but insanity, produced by an attendance upon protracted meetings, and others of a similar nature. I have not been apprised of the verdict of the jury, but am credibly informed that these are the facts. The testimony offered was, that she had been in her usual health and spirits till the time of the protracted meetings at that place—that at this meeting she became, to use the technical phrase, "an anxious inquirer," but was not "converted"—probably, laboring, as it is said, under "strong conviction;" that after this meeting she appeared melancholy, and told an inmate of the family where she resided that she believed she had committed the unpardonable sin; and the sabbath previous to committing the fatal deed, she told another member of the family that she believed she had sinned away the day of grace, and that there was no pardon for her—and the Tuesday following, while under this fatal delusion and despair of mind, she sought death in the manner above related.

I have been thus particular to avoid the imputation of falsehood, which is often cast upon those who have furnished true accounts of a similar character, by the followers of these excitements.

Is it not a matter of great surprise, when effects can be traced so directly to their cause, that a rational community should give countenance and support to a sectarian excitement, so dangerous to the welfare of mankind—an excitement fatal in its consequences, which is not only productive of the worst diseases of the human mind, such as insanity and idiocy, but of death? Hancock, Nov. 22, 1831.

AN ORIGINAL LIKENESS.

Let any one read the following description of the preaching of Roman Catholic Priests just before the Reformation, copied from Burnet's History of the Reformation, and then say if in the operations of the orthodox now, he does not behold a striking likeness from the original—as true as face answereth to face in water.

"They used all the force, and skill of their industry to raise the people into heats, by passionate and affecting discourses, that both inflamed a blind devotion and drew money. But there was not that pains taken to inform the people of the hateful-ness of vice, and the excellency of holiness, or the wonderful love of Christ, by which men might be engaged to acknowledge and obey him. And the design of their sermons was to raise a present heat, which they knew afterwards how to manage, than to work a real reformation on their hearers. They had also intermixed with all divine truth so many fables, that they were become very extravagant, and that alloy had so debased the whole, that there was great need of a good discerning to deliver people from those prejudices which these ministers brought upon the whole christian doctrine."

NEW GLOUCESTER.

We insert the communication signed "Honestus" by request, believing the authority to be responsible, as it certainly is respectable. But we perceive nothing new in his description of the scenes which took place at the Four days' meeting in New Gloucester. An account of one, like Thomas' Almanack, will answer without any material variation for any of the New England States.

There was a second "protracted meeting" in Rev. Mr. Tappan's society in Augusta last week. Very great efforts were made to produce an excitement; but, as far as we have been able to learn, little or no success attended the operations. The same may be said of a second protracted Methodist meeting in the same Village a week or two ago. When we consider the efforts made by these people, and the influence they have over the public mind, we are really surprised that they succeed to no greater extent. Since the two recent failures, we understand the chief actors are quite enraged, and seek to give vent to their chagrin by slandering the character of the citizens—denouncing them as stupid, hardened, and unworthy &c. On the contrary we regard their want of success as an honorable compliment to the intelligence, sobriety and love of good order amongst the people.

NEW SOCIETY.

It is stated in the last Universalist Watchman, that a Universalist Society has been recently formed in Bridgewater, Vt. A sufficient sum of money has been raised by subscription to employ a preacher one fourth of the time. A new Society is in contemplation at East Plainfield, N. H.

[C]—The thanks of the Editor of the Intelligencer, as publisher of the Christian Preacher, are specially due, and respectfully offered, to the Editors of the Trumpet, Watchman, Religious Inquirer, Evangelical Magazine, Gospel Anchor, Genius of Liberty, Christian Messenger and Sentinel and Star in the West, for the favor they have done him by the insertion of his Prospects in their columns. He hopes it may before

long be in his power to do them a greater amount of favor in return.

HEZEKIAH NILES.

This veteran Editor, is one the most respectable of the corps in the United States. Having little to do with man party politics and less with religious controversies, he devotes his time and talents to subjects of political economy and national wealth. His opinions, therefore, when he expresses them on subjects of religious movements, are entitled to more than ordinary attention and reverence. The following is from a late number of his REGISTER.

From Niles' Register.

INSANITY, produced by wild notions about religion, has recently caused several murders and suicides in the United States; and hence some of the exciting meetings have been severely condemned. There surely is a rightful limit even to zeal to do good—a fitness and a discretion in all things.—The bruised reed is easily broken—and when we see that surgeons are oftentimes punished for unskillful operations on the body—are we without remedy against individuals who work upon and destroy both body and mind, by indiscreet or ignorant proceedings in religious subjects, which bring forth murder and suicide? It is a delicate matter, and one that should not be lightly interfered with—but we think that there have been cases wherein the law ought to have been applied to punish evil doers for outrageous attempts to accomplish what they thought was good. If ignorance does not excuse the surgeon or physician, why should it the clergyman? We cannot see why.

WESTBROOK SEMINARY.

Our readers in Maine will be pleased to be presented with so much of the intentions and doings of the Trustees of the Westbrook Seminary, as are communicated in the article which follows. The Communication we are assured was essentially prepared for this paper on the 28th ult. and has been deferred in its transmission only that certain details might be obtained of the Secretary, to fill several blanks in it.

The Treasurer of the Board, who has sent us the article, says:

"Permit me to add, that I am requested by the Secretary to say, that the gentlemen composing the Committee to petition the Legislature &c. will confer a kindness by regarding the subjoined notice of their appointment as sufficient to authorize them to proceed to the performance of the duties assigned them. It may be advisable, if agreeable to the Chairman of the Committee, to call a meeting of his Committee by the middle of January, to be held at Augusta."

Rev. William A. Drew: Dear Sir,—The Board of Trustees of the Westbrook Seminary has had several meetings and progressed very much to their satisfaction in the business that devolved on them. Much has been done, besides organizing the Board. The number of Trustees has been increased agreeably to the requirements of the Legislative Charter—a code of bye-laws for the government of the Board has been adopted the requisite officers elected—a committee appointed to select a site for the buildings and this committee has made their report in part; and every indication promises that under the just munificence of our State Legislature, and the generous enterprise of the friends of free education, the Seminary will be in readiness at the expiration of another Summer, to commence the business of instruction. The Board of Trustees is composed, i. e. the officers and members at the present time, of the following named gentlemen.

JAMES C. CHURCHILL, President.
WILLIAM SLEMMONS, Vice President.
DANIEL WINSLOW, Secretary.
FRANCIS O. J. SMITH, Treasurer.
MOSES QUIMBY,
FRANCIS O. J. SMITH, } Corresponding
NATHAN NUTTER, } Committee.

Board of Trustees incorporated by the Legislature.
James C. Churchill, } of Portland.
Francis O. J. Smith, }
Daniel Winslow, }
Nathan Nutter, }
William Slemmons, } of Westbrook.
Moses Quimby, }
Josiah Dunn, Jr. of Poland.
William A. Drew, of Augusta.
D. McCobb, of Waldoborough.
G. W. Tinker, of Bowdoinham.
Alfred Pierce, of Greene.

And the following named gentlemen have been added to the Board by election, pursuant to the Charter.

James Rackleff, } of Portland.
Thomas Todd, }
Jonathan Smith, }
Samuel Brimblecom, } of Westbrook.
Oliver H. Buckley, }
Samuel B. Stevens, }
Eliab Latham, of Gray.
John Smith, of Readfield.
Cornelius Holland, of Canton.

Among other articles in the Bye-Laws adopted, are two which I think will meet, the one, universal approbation, and the other, the generous offerings of the liberal minded among our citizens.

"ART. 17. As this Seminary is designed and pledged to the public by its founders, for the education of young men to the various professions and pursuits of manhood, free from all religious bias and prejudices, and under the influence of such religious doctrines and opinions only as each may elect for himself, and sanction by the dictates of his own conscience, Therefore, it shall be deemed repugnant to the spirit, principles and design of the Charter and Constitution of the Seminary, for any Trustee to introduce into the proceedings of the Trustees, or before the Board, any measure, motion, or topic, partaking of a sectarian religion, as tending in any way to the subordination or preference of any one religious sect or

denomination to another; nor shall any religious test be required as a qualification for any office or trust" in the Seminary, nor of any Student, or other candidate for the privileges of the Seminary."

The other article alluded to is as follows:—

"ART. 19. A Library shall be formed as soon as it can be effected. The books to be purchased, shall be such as may be ordered by the Board of Trustees. Yet books upon religious and all other subjects, which may be presented to the Seminary, shall be deposited in the Library, without regard to their peculiar tenets.—The titles of the books presented, with the names of their donors, shall be entered on the records by the Secretary, who shall also have charge of the Library until it shall be otherwise provided in these bye-laws."

A Committee of five were elected to petition the next Legislature of this State, in behalf of the Seminary, for an annual grant to aid the purposes thereof, and to put it on as favored conditions as other literary institutions in this State; and further to represent to the Legislature the condition of the Seminary in regard to funds and other property.

The following gentlemen constitute that Committee, viz. D. McCobb, of Waldoborough, Josiah Dunn, Jr. of Poland, Alfred Pierce, of Greene, F. O. J. Smith, of Portland, and John Smith of Readfield.

A Committee of five has also been appointed to select the most eligible site for the buildings of the Seminary, and to report the terms on which the same can be obtained.

It was also voted, that all persons holding subscription papers, or donations for the Seminary, be requested by the Corresponding Committee to return them to the Treasurer (Francis O. J. Smith, Portland) forthwith, or to care of Rev. W. A. Drew, Augusta, if more convenient.

The 12th No. of the Christian Preacher will be ready for mailing in the course of two or three days.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

The Editor of the Mirror—Martin Luther, &c.

[CONTINUED.]

MR. EDITOR.—Having selected from that band of worthies, whose praises are so frequently trumpeted in papers engaged in the same cause as that to which the Mirror is devoted, if not in the Mirror itself, for the purpose of casting an odium upon the catholic religion, an illustrious trio, I will now proceed to an inquiry into their claims to the character of reformers; the doctrines that were maintained by two, if not all of them; and the consequences that attended the introduction of their opinions in the countries in which they respectfully resided, if not throughout Christendom at large. These inquiries will be answered by the imperfect sketches with which I now propose to present your readers, in which if they find "nothing extenuated," they will not discover "ought set down in malice."

To begin with Martin Luther. He was, before his secession from the Catholic church, an Augustinian friar, of Wittemburg, in Saxony. What character he sustained for a long time, while a member of a religious order, he has himself informed us. "While I was a religious," says he, "I observed chastity, obedience, and poverty; and in short, being wholly disengaged from the cares of this present life, I wholly gave up myself to fasting, watching, and prayer." In Gal. 15. t. 5. The grace of continency, however, he assures us, was lost by him after he abandoned the monastic life. Serm. de Martrem. t. 5. fol. 119. In the happy state, however, in which he describes himself in the extract above cited, he did not certainly persevere; for, in the preface to his first tome, speaking of himself the year previous to his final separation from the Catholic church, he says, "I did not love, nay, I hated God." "I waged with a fretted and disordered conscience."

A private quarrel between his own and a rival order, "in a matter of honor and profit," respecting indulgences, "first occasioned him to commence reformer." "Indulgences, we freely concede to Mr. Cummings, have been, like all other sacred things, grossly abused, by the avarice and other bad passions of men; as were the sacred scriptures by Calvin, when that pretended reformer cited them in support of the many impieties that were broached by him. But Luther and his fellow reformers, Melancthon, Bucer, and five other ministers, granted also an indulgence; but of a very different kind from any one that was ever granted by any pope, to the Prince of Hesse Cassel, by which the latter was permitted to have two wives at the same time."

Even after his quarrel with the Dominicans, Luther professed himself ready to submit to the decisions of the Pope. 1. fol. 5 and 79. Nor was it till after his death that he was condemned by that authority to which he had himself appealed; that he set himself up in opposition to the whole christian world. Conscience, indeed, occasionally reproved him, as he tells us, when he reflected upon the interrogatories of his opponents, "Are you the only man of sense in the world? Are so many all in the wrong? Have so many ages past in ignorance?" &c. t. 2. fol. 244. 2.

Five years after his secession, he broke through his solemn vow of celibacy, by a sacrilegious marriage with Catharine Boreen, a professed nun, who, not long before, following his example, had eloped from the convent. On a similar occasion, (the marriage of Oecolampadius, who had also been

a monk, and who afterwards dying suddenly, according to Luther, was strangely slandered," Erasmus, observed, that "the grand tragedy of the reformation in many instances had the catastrophe of a comic marriage."

Luther asserted that he acted by a divine commission. That he received instructions from a superior grade of intelligences, he has explicitly declared. But with what description of beings did he communicate? The last that could be supposed any one would communicate with, was, however, speak for himself. In his *De Missa Privata*, he has given us a detailed account of a conference held with no less a personage than his *Salmatic Majesty himself!* In this interview the subject of the mass was debated pro and con between them; and the result was, that Luther yielded to the arguments that were employed by his infernal antagonist, and from that hour, renounced a determined hostility to a point of catholic doctrine, to which he had before tenaciously adhered. According to Cocheilus," says Dr. Miller, "he had eaten more than a bushel of salted Satan; and in one of his colloquies, which are translated into English, he describes himself as continually haunted by the devil." Luther was also acquainted with several other personages, besides the above mentioned, some of whom, he informs us, were malicious devils, who cracked his nuts; and rolled empty barrels down stairs while he slept. Others were good natured devils, who attended him in his walks by day, and went to bed with him at night. But there were two, who he so admired for their abilities and education, that he declared "they could not every day devils; they were marvelous devils, probably doctors of divinity in universities below." "For the truth in this representation, Dr. Linyard, in controversy with the bishop of St. David's, appeals to the German edition of the *elog. Mensal*, fol. 275. See Linyard's "Tracts," p. 191—a publication with loan of which, Mr. Cummings' "Catholic neighbor," to whom he alludes as having sent him an "oral message," will no doubt favor him, (if in the possession of the letter) whenever he may think proper to send for it. By the perusal of this well as other catholic books, it is to be hoped, Mr. C. will become acquainted with the real doctrines of our religion, fore venturing another attack upon it. And the editor of the Sabbath School "Tracts," is recommended to go through similar course of reading, after which he is believed, he will never publish any silly stories about interviews between catholic noblemen and Scottish peasants.

Should any one of our modern Catholics form an intimacy with any of the try above described, it is to be presumed he will care less about publishing it to the world than Luther did. But with "respectable characters," it is much to be hoped none of our Calvinistic friends present day hold any intercourse, though considering the many misrepresentations catholic doctrines with which some of their "pulpits resound," and which continually circulated through the medium of some of their presses, (not mentioning, however the Mirror, nor referring any person connected with that publication to catholicism is almost ready to conclude, a "lying spirit" has entered into "mouths" of some among their preachers and constantly guides the pens of others among their editors.

But to return to Luther. In his religious career, he met with much opposition not only from catholic writers, but from some of his own brethren, who, off the yoke of his authority, disengaged from his opinions, and commenced a trade of reformers on their own account, possessing spirits too independent to be as journey-men under their former master, patron, and instructor. In these disputes Luther gave full scope to that vehement irony and delicate satire for which he was pre-eminently distinguished; in which no writers perhaps, in any preceding age, have been able to surpass him, not even the contributors to that celebrated Calvinistic Journal, now published in New York, ycleped "The Patriot." The limits to which I am directed to confine myself, will allow of but quotations in confirmation of the truth of preceding remarks. In t. 2. fol. 33, speaking of Henry the Eighth of England, (with whom he afterwards became on better terms) he says, "This detestable beast of the papistical body, vers and pirates about my fight." "speak to a lying scoundrel," fol. 33. "This immoveable blackhead Henry," his hogs and asses," fol. 341. "The and his cardinals are a company of perate profligate rogues and rascals; tators and liars; and the very sink of wickedest men living. They are the worst of devils that are to be found in hell," &c. t. 7. fol. 451, 2. The reader of the foregoing passage, as we have seen, his pretended dialogue with Pope Paul regard to decency will not permit him to transcribe.

A difference with Luther in regard to the doctrine of the real presence led to the secession mentioned above, of some from the original branch of the reformation. Though Luther rejected the doctrine of transubstantiation, he nevertheless maintained that of impanation or consubstantiation (though for the purpose of

Ever pointed Pencils.
A new supply just received by P. SUTTON, chas

